

essentially good, he would have made *nihil nan optimum*, every thing in the best manner, and so there could have been no evil in the world ; but since there are evils, and these could not proceed from the will of God, they must needs arise from the fault of something, and therefore of the matter, out of which things were made." Lastly, it is sufficiently known, likewise, that some modern sects of the Christian profession, at this day, do also assert the ' uncreatedness of the matter. But these suppose, in like manner as the Stoics did, body to be the only substance.

vu. Now of all these, whosoever they were, who thus maintained two self-existent principles, God and the matter, we may pronounce universally, that they were neither better nor worse, than a kind of imperfect Theists,

They had a certain notion or idea of God, such as it was, which seems to be the very same with that expressed in Aristotle,*¹ Ζῶν ἀπύρρον ἀΐειον, an animal the best, eternal; and represented also by Epicurus in this manner,⁵ Ζῶν -ν-ακραν ὁ πάντων ζῴων/κα-πιοφύρα *fitr* ὁ πάντων ἀφαιρῶν* an animal, that hath all happiness with incorruptibility.—

Wherein it was acknowledged by them, that besides senseless matter, there was also an animalish and conscious or perceptive nature, self-existent from eternity; in opposition to Atheists, who made matter either devoid of all manner of life, or at least of such as is animalish and conscious, to be the sole principle of all things. For it hath been often observed, that some Atheists attributed a kind of plastic life or nature to that

* Metaphys. lib. xiv. cap. -viiiL p. 479. iom.
iv. οπεῖν ** Vide Diogen, Laort. lib. x,
segm/123. p, 655.